gods, the transmigration of souls, and much clearer convictions about life after death. Ethically it reenforced some features of traditional Chinese morality, including kindness and regard for human life, and it also carried these particular virtues further, insisting on regard for all animate existence. In time many of its concepts crept into folklore and popular festivals, so that all, whether avowed Buddhists or not,* more or less unconsciously were affected by it.

Between the third and the seventh century Taoism was largely recast under its influence, developing a liturgy, an ecclesiastical organization, and a canon of sacred writings. In the fifth century K'ou Ch'ien-chih established at Tat'ung a Taoist temple with a priesthood with rules and regulations and with rituals of worship and fasting. As early as about A.D. 300 the Taoist imitation of Buddhist writings began. At that time a Taoist composed a sutra which attempted to prove that Buddhism is a form of Taoism and that the Buddha himself was a convert of Lao Tzil

In literature and language, Buddhism not only introduced many new terms, but, in their study of Chinese, Buddhist missionaries, coming with the perspective of foreigners, originated a phonetic' analysis—by means of what are called initials and finals—which entered into later Chinese philology and literature.

In art especially Buddhism brought fresh contributions. It was in Northwest India, particularly in Gandhara, that statues of the Buddha were first made. Here Greek influence was still strong, so that the earliest Buddhist iconography is distinctly Hellenic in form. It was through Gandhara that the easiest—although not the shortest—of the trade routes passed by which

communication was had between what is now the New Dominion and India. Hence this Graeco-Buddhist art spread into Central Asia and eastward into the Tarim basin and on to China. In the oases of what is now the New Dominion and in China proper statues large and small were carved or cast in metal, frescoes were painted on the walls or rock temples, stone carvings were made, and stelae were set up, a large proportion of them showing Grseco-Buddhist features. Other, more purely Indian art came in by the shorter but more difficult route across the Pamirs. In the New Dominion, indeed, surviving examples of this period and of the centuries immediately succeeding show a